

# Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 24.

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VOL. VIII.

## SANDWICH ISLANDS.

*From the Missionary Herald.*

JOURNAL AT OAHU.

On the evening of Feb. 8, 1823, Mr. Ellis presented to the brethren a communication from his associates at the Society Islands, in which a full conviction is expressed, that it is his duty to settle at the Sandwich Islands, and also a letter from the deputation of the London Society, containing some general instructions: whereupon the following resolution was passed.

As Divine Providence seems so conspicuously to have marked the way of the entrance of Mr. and Mrs. Ellis into this missionary field, and as they have come with the hearty approbation and affectionate recommendation of the agents of the London Miss. Soc. Rev. Daniel Tyerman and George Bennet, Esq. and Messrs. Orsmond, Bourne, Barf, Williams, and Threlkeld, fellow-labourers in the Society Islands, to unite with us as colleagues and fellow-helpers in turning this nation to the service of Christ, our common Lord, the Proprietor and Redeemer of the nations:—*Resolved*, that we affectionately receive them as such, tendering to them heartily our christian and missionary fellowship and aid, with the earnest hope and prayer, that our union and co-operation may be affectionate and uninterrupted, till we shall be called from our labours to our rest.

*Feb. 12.* The king, returning from Waititi this morning, stopped and took a light breakfast with us; then, as he waited a few moments at the gate of the mission-house, Mr. Ellis carried out to him a large and elegant Astral lamp, as a present from the Deputation. He was much pleased with it, and said to us, keep it, till I shall build a large house of worship, and then it shall be set up there.

Our place of worship on the Sabbath is filled to overflowing. The house is much too small to accommodate all who wish to attend. But we hope soon to have a larger house from the king and the chiefs.

*March 5.* Yesterday a chief was sent to take charge of Maui. He and his wife are much interested in learning to read and write. We furnished them with a few books at their request. The blind man, of whom we have made mention in our journal, has gone with them to lead in their morning and evening devotions, and supply the place of a missionary, till one shall be sent there. This blind man gives more

evidence of possessing spiritual sight, than any other native we have seen since coming to the islands. When he first began to attend our meetings he was obliged to be led by some one, but he has become so well acquainted with the way, that he now comes unattended. He is always seen to be in the place of worship before the services commence, and almost without exception takes his seat on the pulpit stairs. He appears to attend to every word that is spoken by the preacher, and takes it home with him, and tells it to his friends and neighbours. We have reason to hope that he is truly pious, that He, who commanded the light to shine out of darkness, has shined into his soul with the light of life.

*9. Sabbath.* Mr. Ellis preached in the morning to the natives, upon the lengthening out of Hezekiah's days. At 11 o'clock a mixed congregation assembled. Mr. Bingham addressed them from Luke xxii, 28, 29, 30. "Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom." After which the little church, with seven occasional communicants, including Mr. Ellis and his wife, and two Tahitian converts, who have come with their pious wives to aid in propagating that religion which have made their islands happy, sat down at the table of our Lord to show forth his dying love among the heathen people. It was particularly affecting, as a parting scene with Mr. and Mrs. Chamberlain, who have asked a dismission, and are about to return to their native land.

We have accidentally omitted to insert in their proper place a few extracts from the journal, of a previous date to the preceding. The notices should not be disregarded; we therefore insert them here.

*Sept. 10.* During the absence of the king, Kamamarn the queen, has uniformly had morning and evening prayers, usually accompanied by a hymn also, in her own language.

## North-West Coast.

*11.* Ship Henrietta, Capt. Martin, arrived from the N. W. Coast, where he has been during the whole time of our residence here. He is surprised to see the change among the people since he left this place. He brings us a very interesting letter from Capt. G——, of the brig Owhy-

hee, dated Tumas, Aug. 9, 1822. The following is an extract from his letter :—

"Some of the better informed chiefs have heard of your being at the Islands, and of your object. They have frequently expressed a wish for their children to be under your care and tuition. A chief by the name of Skittegates, is very desirous to visit the Islands, with his family, and to be under your instruction. I hope and trust these people will become enlightened, and Christians."

Capt. Martin gives us a similar account. We have before given some account of this Skittegates, a chief of the Kigane tribe, on the N. W. Coast, and have some time since written him a letter ; and we cannot but indulge the hope that he will yet be brought under the influence of the Gospel, and made to bow at the feet of Jesus, the King and Redeemer of the nations.

#### *Progress of Instruction.*

13. Several classes were examined in our church, as we had no school-room that would accommodate all that assembled. Besides the usual exercises, four of the pupils read short pieces of original composition, written by themselves in their native tongue, to the admiration of the spectators, and to the satisfaction of their instructors. The two following extracts are translated from these first efforts in composition.

The first is from Pea the friend of the young Prince who lives with Mrs. Bingham.

"We have not loved God the author of our salvation. We must pray to Jehovah to have mercy on us. On account of the love of Jesus Christ our Lord, we may be saved. Let us take heed to the righteousness of Jesus Christ."

The second is from Taumi, the son of Jack, the Tahitian, and the familiar friend of Cox.

"There is one good thing—it is the *pala-pala* to enlighten the lands of dark minds. It is the good word of our great Lord Jesus Christ, the great God of heaven, who taketh away the sin of the world." Kapiolani and Tuhio read a lesson in their book.

Though the king and queen, and most of the principal chiefs are now absent, there are still at this place about eighty pupils, in four divisions. The young prince, with half a dozen of his favourites of equal age, instructed by N. B. Chamberlain, and a considerable number of individuals taught by our foremost pupils, have been engaged during the last quarter.

Probably about five hundred persons from the highest to the lowest, have been under instruction, at the two stations, since the last quarter commenced, all learning to read and spell, and many of them to write, and most of them listening, from time to time, to the voice of prayer and praise, and to the preaching of the everlasting Gospel.

#### *Specimen of Improvement.*

Soon after the establishment of the mission at the Sandwich Islands, Mrs. Bingham took into her family a little boy, a native of the islands, who had received the name of William Beals. He has uniformly been a docile and obedient child. In the summer of 1822, after his having resided in the family about two years, he was permitted to accompany *Tamuarii* and *Kaahumanu* at their earnest solicitation, to *Tavai*, and to stay with them during a contemplated absence from *Oahu* of several month's continuance. While thus absent, he maintained a written correspondence with his benefactors, both in English and in the *Hawaiian* language. The following letter is a specimen of his English composition. He had previously written a long letter in his native language, addressed to Mr. Bingham ; and, in respect to both letters, he had no person with him, who was capable of guiding him. Of course, the letters must have been in the strictest sense original. The one which we now publish was copied by Mrs. Bingham exactly, with the exception of her having corrected the spelling toward the close. This correction she believed would not have been necessary, were it not for the haste with which the latter part of the letter was written.

*Waimea, Sept. 10, 1822.*

My very dear Mrs. Bingham,

I long very much to see you. I am in hopes I shall see you, in the course of a couple of months. I hope that you are well, and Mr. B. and the little Sophia. I long very much to see her. I think about her every day, how she used to play with me. I wish kiss her for me. You might be pleased to hear I have a school twice in the day. I have thirty-five scholars—boys and girls ; and the remainder of the time I take to teach the king and queen.—So I have no time to write my journal. Once in a while when they are out in swimming, I have a little time to write it. I would thank you to send down some books, for there are some scholars who have none. You have mentioned in your letter about me to live with Mr. Ruggles, and to sleep there—but it is inconvenient for me to cross the river. But once in the day I can get cross, when I says my lesson regular before Mrs. R. I would thank you to let me know whether I sleep there or not. I am going to Onihaw in the Tartar, and my scholars are going with me—so I teach them there. Mr. Whitney is going with



us to Onihaw. He say he will hear my lesson any time. I thank you to give my love to Mr. and Mrs. Chamberlain, and to all the family, and to all the family children. Tell them they must all be good children. Give my love to John Honoree and James. King *Tamuarii* give his love to Mr. B. and to you, and *Kaahumanu* too—they say they like the *palapala*. Dont not forget to pray for me.

I am your child,

WILLIAM BEALS.

## CHEROKEE MISSION.

### JOURNAL AT BRAINERD.

March 1, 1823. Two persons were by the church examined and received;—one as a candidate for baptism, the other for communion. The candidate for baptism, mentioned August 30th, as known by the appellation of Wicked Jack. He chooses to bear the name of Jack or John Crawfish. He has been a faithful labourer in the mission family since that time, and is now about to return to Mr. Mill's to labour with him during the season of raising corn. From his account of himself, it should seem, that he not only received his first impressions with Mr. Mills, but that he there experienced a radical change in the temper and desires of his heart, though he knew, at that time, but little about the Saviour. The change has become much more apparent, since he came to us. He knows of no particular time of conversion, or special change, since he came here; but thinks his love to God, hatred of sin, and sense of his own unworthiness, have been greatly increased, as he has learned more and more of revealed truth. His progress in the knowledge of divine things has been very considerable for his advantages, but must necessarily have been greatly retarded by his ignorance of our language, we having always to communicate by means of our interpreter. If we mistake not he clearly understands the fundamental principles of our most holy religion, and we hope will prove a comfortable assistant to Mr. Mills.

The candidate for communion, is a young woman who was baptized about two years since as a member of the household of believing parents, and has recently begun to indulge a hope.

### Absent Beneficiaries.

4. One of the evangelists, with Thomas Bassil his interpreter, returned this afternoon. They left Taloney on the 4th ult. The evening of the first day they

spent with the chief of Mountain Town. Early the next morning the people assembled. Among the first was John, the father of *Ann Porter*, *Mary Mason*, and *Betsey Mayhew*, with his family. The evangelist in his journal writes, "I knew neither of the girls, but Mary and Betsey took their seats near me, and surprised me by uniting with us in singing Cherokee hymns. I immediately made inquiry, and found that the dear girls, who have been the hope and expectation of many Christians, were before me. Mary can still read. She and Betsey wish to attend school at Taloney, as that place is nearer their parents than Brainerd. Ann Porter was more bashful, and as she is now a young woman, I made fewer inquiries about her; though perhaps she also desires further instruction. The appearance of the whole family was peculiarly neat. Their father seems to be serious, and anxious to hear the Gospel." We now learn, that he is the person, who has been at Taloney, and is mentioned by Mr. Hall as the serious inquirer. Since the above-mentioned time, the evangelist, with his interpreter, has been travelling from place to place, chiefly among the mountains where they found the Cherokees more thickly settled than in any other part of the nation. They were cordially received and found the people ready to assemble and hear what they had to say. They rarely met with a person who could speak any English.

### Accession to the Church.

April 6. Mr. Campbell preached in the morning. After sermon, *James Harvey Williams*, *David Carter*, and *Polly McPhearson*, renewed their confessions of faith, entered into covenant with the church, and were admitted to full communion; after which the members of this church, one member from the church at Springplace, and our visiting brethren, united in the solemn ordinance of the supper. Mr. Bingham preached in the afternoon; and after sermon, *John Crawfish* and *Elizabeth Fields* were baptized, and a woman called *Acha* was examined and received as a candidate for baptism.

### Singular Fact.

July 12. A notice, which we have lately seen, of the escape of a bird, in consequence of the protection of his feathers, while his cage was demolished by the electric fluid, reminds us of a fact, which we witnessed last summer. During a heavy storm of thunder and rain, while some persons were standing at the door of the mis-

sion-house, the lightning was seen to descend upon or near a small tree, about 10 or 12 rods from the door, from which a smoke instantly arose, as from the combustion of feathers, and as soon disappeared. From the circumstance of the smoke's ascending immediately after the descent of the lightning, several were induced immediately to examine the place, when they found a small bird lifeless near the tree, with his feathers burnt, and his body torn. No other effect of the lightning was to be discovered.

#### *Further Accessions to the Church.*

John Crawfish and Acha, who are mentioned in the preceding journal, were re-examined on the 2nd of August, together with Cornelius A. Hoyt. Acha was only a candidate for baptism while the other two were candidates for admission to the church. "The Committee will understand," say the missionaries, "that we admit none as candidates for baptism, who do not give hopeful evidence of piety. This evidence is, however, expected to increase, or to be more fully confirmed, before they are admitted to the ordinance." After baptism, there is a further period of trial, before the candidates for admission to the Lord's supper, are admitted to that ordinance.

*Aug. 3.* A large congregation for this place assembled in and around our little house of worship. After sermon by Mr. Butrick, Acha, and her six children, were baptized. She takes the name of Mary, in addition to her former name. Three of her children are members of the school. Two of these have received the names of *Elizabeth Kean* and *Wheeler Gilbert*. John Crawfish and C. A. Hoyt renewed their covenant, and were admitted to communion. Among the communicants were seven Cherokee youths, all able to read the Scriptures, and to declare the gospel to their people in their own tongue.

At the close of worship in the afternoon, the examination of candidates for baptism was resumed, and the church voted to admit to the ordinance *Kapooly*, (a native of the Sandwich Islands;) *Polly*, a woman whose hair is nearly white with age; *A-muroi* (i. e. *Noisy-water*), aged about 30; and *Charles Fields*, whose age is about 22. These three last are from Turnip mountain, the residence of brother S. J. Mills. The mother of Charles is baptized, and would probably have been now admitted to the church, could she have been present.

#### *Carmel.*

The name of *Carmel* is now given to the place which has been heretofore called *Taloney*. This place, as our readers were informed in our number for April, has been visited, during the past

year, by the special influences of the Holy Spirit. A church was organized here, early in the spring, when six Cherokees were admitted to Christian fellowship, and with their households 21 in number, received the ordinance of baptism. The scene was witnessed by a numerous collection of people from different parts of the nation, and excited great interest. "During the whole transactions of that day," says Mr. Hall, "I never saw more order in any congregation at the north."

The following is a letter from five Cherokees at Carmel to the Corresponding Secretary. It is remarkable, that these five are all brothers, and that four of them are of the number above-mentioned, who joined the church at its organization.

"We believe in our Saviour, and have given ourselves up to God, and, by his help, we hope to continue faithful to Him. Many of our friends about us are still in the dark; but we hope that they will sometime believe, and come to Christ. We now think we are going straight, and are trying to do all the good we can possibly do. Since we have been baptized, we have had many trials; but, by Divine assistance, we intend to fight our way through, and we do what we can to assist Mr. Hall in doing good, and think we shall always try to strengthen his hands. Since we have turned from our sinful ways, we find more happiness than we ever enjoyed before. We are very glad that God has sent glad news to our country, which has led us into the light. We do not know as we shall ever meet you in this world; if we should, we should rejoice to take you by the hand as our brother; and if we should not, we hope to meet you in the world above.

"We should be much rejoiced, if you would send us a female teacher to instruct our daughters, not only in reading, writing, &c. but also in needle-work, and in cutting clothes, &c. We think much on this subject, and trust you will do what you can consistently for us in this respect.

"We write now a few lines, which we hope you will accept, and we shall be happy to write whenever opportunity shall offer. We should be glad to receive a letter from you, when convenient.

Your friends and brothers."

#### *New Stations.*

Since the commencement of the present year, three new stations have been commenced. One of these was formed at *Willstown*, by the Rev. William Chamberlain. Another is at *Turnip-mountain*, in the neighbourhood where S. J. Mills, of whom we have made frequent mention, had been endeavouring, for more than a year, and with some success, to teach the people the way of salvation. The station was formed by Mr. John C. Ellsworth. The third is at *High-*



toover, and was formed by Mr. Isaac Proctor. At each of these places schools have been commenced, in compliance with the earnest request of the people, and under favourable circumstances.

[Miss. Her.]

### PALESTINE MISSION.

#### JOURNAL OF MESSRS. FISK AND KING, IN UPPER EGYPT.

From the Journal of Mr. Wolff, which we have published, our readers have learned many particulars respecting his labours in connection with Messrs. Fisk and King. From the Missionary Herald, we commence extracts from the Journal of the latter gentlemen which we shall continue in the next number.

*Feb. 6, 1823. Thursday.* After putting every thing on board our boat, we dined with Mr. Lee at his residence on the banks of the Nile, between Bulae and old Cairo. At dinner, Mr. Lee read to us a letter from his dragoman at Alexandria, giving the information, that a high degree of fanaticism had been excited among the Mussulmans at that place, by our conversation, preaching, and the distribution of books; that immediately after our departure, the Musselin gave orders to collect all the books we had distributed; and that, if we had remained a few days longer, we should probably have been in personal danger. We heard a verbal report nearly to the same effect, a few days ago. In view of this we can only commit our way to the Lord, pray for his guidance and blessing, and encourage ourselves by saying, "If the Lord be for us who can be against us?"

After a delightful walk with Mr. Lee and his family in a spacious garden of palm-trees, adjoining his house, we took our leave, and embarked at 5 P. M. in a small boat, committing our past labours and future proceedings to the divine blessing. It is a highly important circumstance in favour of missionaries and the Bible Society, that there are in Egypt two Consuls, Messrs. Salt and Lee, whose influence is so decidedly in our favor. We sailed with a fine breeze till 10, and then moored for the night, near the place where anciently stood Memphis, the city of the Pharaohs.

*Monday, 10.* We remember this morning, that it is a year, since the death of our dearly beloved brother Parsons.

Going into the market at Minie: they saw an idiot, walking about perfectly naked.

On returning to our boat, we asked the Arabs who he was. They said a *Mara-*

*bout*, (a saint.) We inquired why he was in the market in that manner. They answered, *Min Allah*, (from God.) This circumstance illustrates what we have often heard of Mussulmans, viz. that they have a particular veneration for idiots and madmen, on the supposition, that they have some peculiar connexion with the Deity.

#### *Interview with the Bishop.*

After breakfast, we visited the Bishop. Our way to his house was through a dirty, narrow lane, and all the people we saw, looked like misery incarnate. We saw several little children, (some in the arms of their mothers,) who appeared sickly, and their eyes were covered with flies, which seemed to hover about them as about a carcase, and no one drove them away. Even the mother did not seem to regard the sufferings of the infant in her bosom. The Bishop, whose name is Thomas, is an old man, upwards of eighty, habited in a coarse, blue mantle, with a turban of the same colour. His long white beard formed a fine contrast with his swarthy countenance. We showed him the Patriarch's letter, which he read, and then invited us to sit down. Though so old, yet he can see to read even small print without glasses. He showed us several Arabic and Coptic books, all manuscripts, except an Arabic Bible. We inquired where he obtained that. He said, "A friend like yourselves brought it to us." This was no doubt Mr. Jowett, who, during his journey into Upper Egypt, four years ago, distributed upwards of twenty Arabic Bibles, all he had with him. We offered to purchase some of the manuscripts, but he refused. We showed him several of our books, and offered them as a present, but he declined receiving them, and said they had an abundance of books already. His conduct probably arose from his ignorance and indifference, rather than from opposition. When we were about taking our leave, he invited us to remain and dine with him, which we did. It was interesting to see the simplicity of his fare. The table was a wooden frame, eight inches square, and a foot high. On this was placed a large pewter platter, with four dishes on it. One contained boiled eggs, another preserved dates, and the other two soft cheese. Small loaves of bread were laid in a row around the dishes. This was the Bishop's dinner. We seated ourselves, with him and two or three others, on the floor. A servant then brought water, that we might wash each his right hand, as that

was to serve instead of a knife, fork and spoon. Before eating, the Bishop made the sign of the cross, and asked a blessing. Of liquor there was only one kind, the water of the Nile, and we all drank from the same brown earthen jug.

At 1 P. M., we left Minie, and toward evening we began to pass by the grottos in the hills, east of the river, which were inhabited by the Hermits in the fourth century, and where the early Christians, in times of persecution, found an Asylum.

#### *Bladia.*

*Friday, 14.* Went to a village called Bladia, which consists almost entirely of Copts. On entering the village, saw a boy with a book in his hand reading; went up to him, and then discovered a man sitting at the door of a mud hovel, with a long reed in his hand, which he was swinging over the heads of twenty-six children all engaged in writing Arabic and Coptic on plates of tin. This was a Coptic school.

#### *Siout.*

*Monday, 17.* At 2 P. M. we arrived at Siout, the seat of government for Upper Egypt. Ahmed Pasha is now the Governor. We had a letter to him from Mohammed Ali Pasha. This was given us as a passport. We found the Pasha himself was gone to quell an insurrection among the Arabs in the country. We found the Cadi, or Judge, sitting at the gate to whom we made known our business. He invited us to sit with him, and told us the Pasha's lieutenant, who now acts in his stead, was gone to dinner. He ordered coffee for us, and sent to inform the Governor of our arrival. After we had waited a while, the dignified personage came. He was on horseback, preceded by six grooms, and followed by a large retinue. He went into a small presence chamber, and the Cadi immediately took us to him. He received the letter, ordered coffee, conversed a little while with us, and then called a writer, and commanded a passport to be made out for the rest of the journey. We then took our leave, and went to the Coptic Bishop. His name is Michael, and his appearance and conversation indicate an unusual degree of intelligence. He seemed gratified that we had brought the Scriptures for distribution, and when we proposed leaving some for sale, he spoke to three priests, Shenooda, Keulta, and Meenah, to go with us to the boat, and take them. He thought fifty or sixty would

be wanted; we accordingly left fifty Testaments.

#### *Abutig.*

*Tuesday, Feb. 18.* About 3 P. M. we arrived at Abutig on the west bank. Went to call on the Roumus, or Head Priest. Sold a few books, and returned to the boat. Several Copts came and brought books, and we gave ten to a young man to sell during our absence.

Leaving Abutig, the next day, they passed the tents of several hundred black soldiers, who were learning the European discipline. Towards evening, they stopped at *Soodfi*, "a poor, miserable village, a little way from the Nile, on the west."

*Thursday, 20.* As we were walking on shore, a Copt, from Abutig, came to us, and wished to purchase ten Testaments to sell again. We let him have them at a very low price. This circumstance has encouraged us much. It indicates a desire among the people to possess the Scriptures, for, in this country, the Christians are so poor, that they will not purchase books, even at a low price, unless they really want them.

*Friday, 21.* In the morning passed a village on the west, called *Sohadg*. Near it was the encampment of the Pasha's Nubian troops, who are learning European tactics.

#### *Akmin.*

About noon we arrived at Akmin, a considerable town on the east. Took books and went to the Coptic church. We there found the Roumus, who immediately purchased some of our books. We saw also four or five priests. There are six or seven in Akmin, and several hundred Coptic houses; some said five-hundred. We sat down in the yard before the church, and offered our books to those who were present. The information was circulated, and others came to buy. We were obliged to go repeatedly to our boat for more books. We took our stations in different parts of the yard, and the Roumus and Priests sent for the people, and assisted us in selling. How different their conduct from that of the Catholic priests in Alexandria! Before nine in the evening, we had sold ninety, and given away nine books, besides tracts. In the evening there fell a few drops of rain, but scarcely enough to be perceived.

*Sabbath, 23.* When we awoke we found a crowd of Copts, waiting to purchase the Scriptures and Tracts. What was our duty? We had before discussed the question and decided not to sell one on



the Sabbath; except, perhaps, in some peculiar cases. But here were a multitude literally clamorous for Bibles. It is lawful to do good on the Sabbath day. The Sabbath was made for man, and not man for the Sabbath. God will have mercy and not sacrifice. We on the whole thought it our duty not to send the multitude away, and accordingly offered our books. The Roumus and the other priests were present, bought some additional copies, and assisted in selling. Before 10 o'clock we sold forty-seven, and gave away two, besides tracts, making the whole number sold at Akmin, one hundred thirty-seven, for four hundred ninety-seven piastres, and tracts for twelve piastres. Thanks and praise be to God for the scenes of last evening and this morning. May his blessing be on the books we have distributed, and on those who have received them.

#### Minshich.

In the evening we arrived at Minshich, a village on the west. Near it another company of soldiers had their tents. We took books and called on the Roumus. His name is Rafael. He received us first in a stable, where were two jack-asses. After reading the Patriarch's letter, and conversing some minutes, he took us through another stable, in which were buffaloes, and then up stairs to his own apartments. These, however, had but little more of neatness about them, than the stables we had passed through. There was so much dirt and smoke, as seemed to render the rooms really uninhabitable. A bottle of *rakee*, (a kind of brandy,) was produced. The Roumus drank first, out of a kind of coffee cup, and then offered to us. He continued to drink, at short intervals, the whole evening, in a manner not at all calculated to give us a favourable idea of his temperance. He told us there are two other priests, and about thirty Coptic houses, in the village. We supped with Rafael. The floor was our seat. The supper consisted of one dish of meat, one of soup, and bread. We ate the soup by dipping pieces of bread in it, and from the meat each one helped himself with his fingers. Several Copts came in, and we sold a few books, gave away a few, and exchanged others for a Coptic manuscript, a folio volume of prayers and extracts from the Scriptures. The poverty and misery, in which these people live, is almost beyond description.

**Monday, 24.** About noon we saw four or five crocodiles, the first we have seen. They were lying on the sand near the

water. We came so near them in the boat, as to attract their attention, and they plunged into the river; but we were unable to get a very near view of them. The crocodile is said to move with great rapidity. Our boatmen confirmed this statement. His appearance, however, as we saw him, would indicate clumsiness rather than agility. He has four short legs. His body and tail resemble a fish in form.

#### Girge.

A little after noon, we passed Girge on the west, which was formerly the capital of Upper Egypt. It has its name from St. George. As the wind was in our favour we did not stop. Here the mountains on the east come very near the river, and are full of grottos.

#### The Doum or Palm of Upper Egypt.

**Tuesday, 25.** When walking on the shore we noticed the *Doum-tree*. It is the Palm of Thebais, or Upper Egypt, but it differs from the common Palm, in that it is neither so large, nor so high; the body of the tree is smoother, the wood seems harder, and the tree often has several branches. The common Palm-tree grows high, perpendicular, and without branches. The trunk of the tree does not increase from year to year in size, like other trees, but only rises higher. You see, therefore, in a grove of Palms, the trees, which are ten or twenty feet high, just as large as those from fifty to one hundred feet.—“The trunk of the tree is not solid, like other trees, but its centre is filled with pith.” In fact the tree, when cut down, seems more like a bundle of straws, or splinters closely bound together, than like timber. The date is the fruit of the Palm-tree. The fruit of the Doum is several times larger than the date, and totally different from it. Gibbon says, “The diligent natives celebrated, either in prose or verse, the three hundred and sixty uses, to which the trunk, the branches, the leaves, the juice, and the fruit of the Palm were skillfully applied.” We have not had occasion to make three hundred and sixty uses of it; but, besides eating of its fruit, and using the wood for fuel, we have slept under roofs made of its leaves, and on bedsteads made of its branches. It has served us for baskets, mats, brooms, ropes, cages for poultry, and walking sticks. In crossing canals, it has been our bridge, and we have eaten honey made (according to the account of the natives,) from its sap. “The Palm is crowned, at its top with a large tuft of spring leaves about four feet long,

which never fall off, but always continue in the same flourishing verdure." Dr. Harris, in his Natural History of the Bible, has given a great deal of information on this subject, as well as on the others, of which he treats.

*Thursday, 27.* Most of the day there has been a strong wind. About noon the sandy mountains being near us on the west, and the wind blowing high from that quarter, the air was filled with sand, driven before the wind like snow in New-England, when a heavy N. W. wind follows a fall of light snow. It came into our boat, and even into our cabin, so that our clothes and books were covered with it.

#### *Negadel.*

About sunset we arrived at Negadel, on the west bank. The greater part of the inhabitants are Copts. We waited on the Roumus. He read the Patriarch's letter, and looked at our books; but said they had already a plenty. He paid us no farther attention, but soon walked away. We sold a Testament and a Psalter, and then a priest named Antonio invited us to his house. He had an Arabic Bible, which he received from Mr. Jowett, whose name he remembered. He said he had read the whole of it, and was much pleased with it. We sold a few more books, and exchanged a few for Arabic and Coptic manuscripts. The conduct of the Roumus was undoubtedly the cause of our selling so few. We will not even conjecture, whether his conduct arose from a natural incivility of disposition, or from religious bigotry, or from ignorance, or a mistaken opinion of our design. "To his own Master he standeth or falleth."

#### *Thebes.*

*Friday, 28.* About sunset we arrived at THEBES, in twenty-two days from Cairo. Here we met with two companies of travellers; one on their way to Assouan consisting of a Polish Baron, whom we knew in Cairo, one Englishman, and one German; the other company are returning from Dongola, and consists of a Russian Count and two Germans. In the evening these gentleman called on us in company with Mr. Rifand, a Frenchman, who has been here several years engaged in researches.

*Saturday, March 1.* We called on the Coptic priest Makar, (*Macarius*.) He bought a Testament, and the book of Genesis, and told us there were sixty Coptic houses in the Luxor, and three priests.

Many persons were present, but none of them could read.

#### *Temple of Luxor.*

In the afternoon, we took a view of the temple of Luxor. Before the principal gate-way, are two immense statues of granite in a bad state of preservation. The body of each statue is about nine feet in diameter, from side to side. One of them has an obelisk at its back, of the same height, and covered with hieroglyphics. The other is supported by a large granite slab. Before the statues are two obelisks like those of Alexandria and Hieropolis. The wall is standing, about fifty or sixty feet high. From the top of it we had a good view of the village. We saw the stupendous ruins of this ancient temple; around it immense heaps of rubbish; and in the midst of the ruins and rubbish, one hundred and fifty or two hundred mud huts. Such, indeed, is the appearance of these huts, that you scarcely seem to be in an inhabited village. The temple seems to have consisted of two principal parts, one near the gate we have mentioned, and the other connected with it by a passage now indicated by two rows of columns, seven in a row, each about thirty feet in circumference, built of stones four feet thick. Beyond these columns are a variety of apartments, the walls of which are covered with hieroglyphics; and there are in all not less than one hundred and fifty, or two hundred columns of different forms, sizes, and heights. In these apartments without doubt, were once offered Pagan sacrifices.

#### *Description of a House in Thebes.*

Yesterday we made known our wish to take lodgings for a few days on shore. To day we heard of a house belonging to the government, which might be had. In the evening we went to look at it. In the lower apartment we found some Arabs sitting on the ground at supper. There was a jack-ass in the same room. Passing by them we came to the stairs. Three or four of the steps were broken down, so as to render it almost impossible to ascend. On reaching the top, we found the floor of the rooms was made thus. Beams of the palm-tree supported the small branches of the same and reeds, and these were covered with earth, so that the chamber floors had nearly the same appearance, as the streets. In the first room, the branches, which supported the earth, having given way, there were several holes so large that



we got over them with difficulty, and, on entering another room, we found the floor so weak that it shook under our feet, and we dared to walk across it only with a very cautious step. In this situation our light was extinguished, and we had some apprehensions about our return, until an Arab brought us another light. Each room had large windows which were entirely open. The roof was of bushes and had several apertures, some of them large.—Such was the house offered us in THEBES; and probably it would not have been easy to procure a better. After looking at this, it did not take us long to resolve on remaining in our cabin, though it was small and much infested with vermin.

*Sabbath, 2.* In the morning we read the Scriptures in Romaine to our servant and gave him religious instruction. We then spent a season in social worship. On this occasion we read from the journal of Brainerd an account of his conversion and trials. We were led to contrast this monument of Brainerd and his character with the character of Busiris, Osymandias, Cesostis, Cheops, and Cephrenes, and the monuments which they raised to perpetuate their glory. All their Cities, Mausoleums, Temples, and Pyramids, seemed insignificant compared with the crown of glory, which Brainerd won. They shall perish; most of them indeed have perished already; but this shall remain forever.

(To be continued)

#### NEW-HAVEN, NOVEMBER 15.

##### THANKSGIVING DAY.

The Synod of New-York, have recommended to the churches under their care "to take up a collection in aid of the funds of the United Domestic Missionary Society, successively in each year, on the day recommended by the Governor of the State for humiliation, thanksgiving, and prayer; and that it be recommended to the several ministers, to represent to their respective churches and congregations, on that day, the importance and the wants of said Society.

The Treasurer of the American Society for meliorating the condition of the Jews, acknowledges the receipt of \$335.93 in the month of October.

The Treasurer of the Baptist Missionary Society of Massachusetts acknowledges the receipt of \$735 from Miss Anna Wyman of Maine.

The Prospectus of an *American Sunday School Teachers' Magazine*, has been issued in New-York. It will be printed in monthly numbers of 32 pages octavo each, at \$1.50 per annum. Such

a publication judiciously conducted, would be very useful to teachers and others.

The Treasurer of the A. B. C. F. M. acknowledges the receipt of \$4,089.39 from September 13th, to October 12th, inclusive.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of \$696.26 in the month of October.

##### MARINERS' CHURCH.

A meeting was held in Philadelphia on the 8th ult. for the adoption of measures necessary to secure the erection of a Mariner's Church.—Committees were appointed to apply to the Marine Insurance Companies, and to the citizens, and there is every reason to believe that the desirable object contemplated, will be attained.

##### AFRICAN SCHOOL.

A school was established a few years since in New Jersey, having for its object the education of young men of colour for the gospel ministry. It is under the patronage of the Synod of New York and New Jersey. From the last report of the Directors it appears, that there are in the school, four young men.

"The board are gratified to have it in their power to state, that their deportment has been commendable, and their diligence and success in the prosecution of their studies, satisfactory. An examination of the school was held on the first of July. Three of the young men exhibited specimens of their composition, all of them were examined in reading, speaking, English grammar, geography, and arithmetic, and two on mathematics. The Directors were much pleased with the general improvement of the scholars, and the ability and faithfulness with which their instructor had discharged his duty.

The Board further report, that William Pennington agreeably to the direction of the Synod, applied to the Presbytery of Jersey for licensure; and that they being satisfied with his trials licensed him in December. He has since been employed in preaching the Gospel to the people of colour in Elizabethtown and New Brunswick.

The Board also report, that their expenses during the past year amount to 440 dollars and 42 1-2 cents, leaving a balance against the Treasury of 88 dollars 17 1-2 cents, exclusive of 1000 dollars six per cent. stock.

In consequence of the exhausted state of the Treasury, the Board have authorized the sale of such a portion of their stock as to furnish them with two hundred dollars."

## REVIVALS OF RELIGION.

It has not been our privilege of late to record so many Revivals of Religion in this region as in days that are past. Yet we can rejoice that the Lord is carrying on his work and multiplying in other places these showers of mercy which beautify and strengthen the walls of our Zion. Several towns in the Eastern part of this State have been visited during the present year with powerful revivals, which have added to the visible church of Christ more than five hundred souls; and the work is still going on. In Montville nearly one hundred have been brought out of nature's darkness into God's marvellous light within a few months past, and others are enquiring the way to Zion with their faces thitherward. In East-Haddam, Millington Society, a powerful work of grace has recently commenced, and it is estimated that more than one hundred are either rejoicing in hope, or anxiously enquiring what they must do to be saved. In Colchester, we understand the Holy Spirit has wrought such convictions of sin, and such views of a judgment to come, that many who are out of Christ are brought into such consternation and distress for their souls, that the ordinary cares of this world are in a great measure suspended.

By a young gentleman lately from the eastern parts of Massachusetts we learn that many of the towns on the cape, and in that vicinity, are visited with revivals of Religion. In Boston and Charlestown between two and three hundred have been added to the orthodox churches—and the work is still going on. Many others who have not yet publicly professed their faith in Christ have found him to be precious in their souls—and having felt his saving power on their hearts, it would be difficult no doubt for those around them who deny his divinity, to convince them that *Christ* is not *God*.

In the City of Baltimore, a revival has recently commenced. It is confined principally to the 3d Presbyterian Church, and is very powerful in its operations. A letter published in the Religious Miscellany, says that, "The spirit of God has been at work in this small assembly for some time." On the evening of the 15th Oct. at the stated weekly lectures, its operations were very apparent, and very powerful. Many who on the evening referred to, came, it is thought, only to be seen, were heard "crying out to God for mercy;" and one sister while just beginning to find *hope* herself was heard pleading with another "to give up her heart to God." The meeting was very solemn. The letter does not mention the number under serious impressions; it is presumed, the number cannot yet be ascertained, as the revival appears to be in its infancy.—It is to be hoped that the other churches of the city may catch the heavenly flame."

*Augusta, N. Y.*—About the first of June last, the Church in this place was favored with the commencement of a revival, which has continued to this time. The promises of God, and the discreet zeal, and earnest supplication of the Church and Minister, may lead them to expect still greater blessings. Many impenitent sinners have been led to seek the Lord Jesus Christ, and through grace, and "not according to their works," have obtained "hope of eternal life, which God, that cannot lie, promised before the world began." The number who have thus been turned from "darkness to light," is between 80 and 90, and many others are anxiously inquiring what they must do to be saved. These showers of mercy are extending westward from Augusta, where, in several neighborhoods, there are favorable indications of an extensive out-pouring of the Holy Spirit. May the Lord grant it, and increase still more and more the *faith* and *strength* of his children, until the *red* men, as well as the white, shall all turn to the Lord, when "the desert shall rejoice, and blossom as the rose."

The Rev. Mr. Lane, commenced his labors at Augusta in February last, at which time the state of religion bore a most unfavorable aspect. In compliance with his request, this notice is very brief, and we shall cheerfully wait the fulfilment of his promise, of a more particular account of this glorious work of God.—*Christian Repository*.

It appears from a letter from the Rev. Mr. Case, in the Methodist Magazine for the present month, that a revival exists among the Mohawks, on Grand River, Upper Canada. Twelve or fourteen are already rejoicing in hope.

## UNITED FOREIGN MISSIONARY SOCIETY.

The Rev. Drs. Milledoler and Spring left New York in August last, to visit as Commissioners of the Society, the Missionary Stations at Tuscarora, Seneca, and Cataraugus. At Tuscarora the council was convened in the Church, when after prayer and an introductory speech by one of the Commissioners, business was transacted. "The venerable chief Sacharissa" made an address to the Commissioners, in which he observed:—

Several years ago I was travelling in New York, and met some of the ministers, who conversed with me about receiving the Gospel. From that time I had it in my mind to have the Gospel preached to my nation. When I laid it before my people I found they were willing to receive it. I wrote to the Society that they were willing. I saw a minister also of that Society, with whom I made a covenant to receive it, and wished them to send a minister as soon as possible. He said many Indian nations had professed to receive the Gos-



pel, but had afterwards fallen away. I assured him I would be faithful. When the covenant was made we agreed to take each other by the hand, and ever keep bright the chain of friendship, and that if any grievance or difficulty should arise the Board would remove it, and that when we who are old men, are dead, our children would keep the same chain of friendship bright as long as grass grows or the sun shines. I have mentioned what was agreed upon at that time, and I suppose you have it in writing. I could not write, but I well remember some things that were said. I told you we were Indians, poor and low—you white people, and far beyond us in learning but still we would try to learn, and make good use of the things you should do for us. Now to that covenant I have tried to be faithful. I am a poor wicked creature, and there is much wickedness in my nation; but, for my part, I have meant to be faithful, and I have the same mind to be faithful still. You are now arrived to the same age with those brothers with whom I made the covenant. I hope you will be faithful, and walk in their steps, and continue to help us. May the Great Spirit help you in your work at this time, support you through life, and carry you at last to the happiness of heaven.

Mr. Crane of this Mission has resigned his charge, as a missionary, but is to remain on the farm at Tuscarora and wait the directions of the Board. The commissioners think that the extent of this establishment may be diminished and that the business of the station may be hereafter transacted by a single person, who shall perform the duties of a teacher in the school, and of a preacher of the Gospel."

On the 10th of September, the commissioners met those Seneca chiefs who are friendly to the introduction of the Gospel. They found the mission school consisting of 14 scholars. Opposition has been made by the surrounding tribes to the introduction of their children to the Seneca School. "In view of the station at Seneca, the commissioners feel that they have abundant cause for gratitude to the God of Missions."

Two letters having been received from Mr. Thayer, hastening the visit of the Commissioners at Cataraugus, they sat out on their journey in that place, accompanied by Mr. Harris, on the morning of September 11. A deputation of four chiefs with an interpreter, met them in the afternoon of that day at the house of Mr. Thayer.

Mr. Thayer's present dwelling is distant from Seneca mission-house about 24

miles. For the information of such as may not be acquainted with the fact, your Commissioners would state, that the Indian population of Cataraugus do not constitute a distinct tribe, but are a part of the Seneca nation, and that their number amounts to about 450 souls.

Immediately after the arrival of the Commissioners, they were introduced to and proceeded to the examination of the school. That school consists at present of 15 Indian youth, male and female; a number which, from the information received by the Commissioners, they supposed might have been much more than doubled, if the children could have been accommodated. Mr. Thayer resides at present in a hired house, and has admitted as many children as he can accommodate. These live with him in the missionary family, are clothed and fed at our expense, visit their parents once in three months, continue three days, and then return to the family.

To see these children in the simple uniform of the school, their whole person expressive of cleanliness and health, but especially to witness their evolutions, having resemblance, in some respects, to the tactics of a well-trained military company—to observe their manners, and to mark their progress, is to enjoy no small degree of pleasure.

The whole state of things, with respect to this school, bears honourable testimony to the capacity as well as diligence of their teachers.

Your Commissioners are happy to state that many of their red brothers at Cataraugus do highly appreciate what we have done and are doing for the education of their children. They repeatedly declared their strong attachment to, and confidence in Mr. Thayer, and their general satisfaction in, and approbation of, the whole mission family. They have also manifested to your Commissioners an ardent desire to hear the gospel. Mr. Thayer now reads the Bible for them, and answers such questions as are proposed to him.

The chiefs unfolding to the Commissioners what had passed in their minds before our teacher was sent amongst them, astonished us. Whilst they were speaking, your Commissioners looked at each other, and the thought which simultaneously presented itself to their minds was—the Spirit of God has been here before us.

When your Commissioners, on considerations of economy, proposed the removal of the school to the Seneca mission-house, they opposed it, on the strong ground of losing by such an arrangement, the privi-

leges of the gospel. Our teacher, said they, now reads to us the Word of God, and we are instructed by it from his conversation—if you remove the school you must remove him, and if you remove him, who is to read and explain to us that Word of God any longer? Can we continually go 24 miles to hear it? We have a dread, said they, of returning to our former ways. And here your Commissioners witnessed what they never saw before, Indian warriors wiping away tears which had flowed in pleading for the gospel.

The chief warrior made a speech in which he observed :—

Brothers, we wish you to understand our circumstances. We will speak freely. We are not exactly in the same circumstances with our white brothers. A governor of a province, or a ruler of a city, has it in his power in such cases to do as he pleases : but it is not so with us : we must consult the minds of our people, and parents of our children ; we must be regulated by their views, and as we have made inquiry, we find the majority of the parents unwilling that the school should be removed. It is, therefore, out of the question for us to assent to such a measure.

We love our brother, the teacher, and his family, very much ;—we understand his disposition ; we consider him our best, our bosom friend ; we consider him qualified, he and his wife, and his family, for his office amongst us. We will confess to you freely, brothers, they are dear to our hearts : we have become bound together in the exercises of love and friendship, by ties which we hope will never be separated but by death itself. We have heard him speak to us from the Word of God, and we have heard in this way the darkness and sin of our own state ; we have seen it is all truth, and we have now an awful dread upon us when we think of our darkness and our former wicked ways ; and we dread that our children should return again back to that darkness and to those wicked ways ; but if our teacher should go to Buffalo, they cannot follow him there, and so all this good will be taken from them. And let me tell you, brothers, that when our children are sent home at the expiration of the term, such was the alteration that the parents hardly knew them. So altered were they, that they appeared to have a new nature, and the hearts of their parents were filled with gratitude and surprise. Now, brothers, we cannot think of having the greater part of this delightful school

broken up, and perhaps altogether, by his removal to another place.

In regard to erecting a meeting-house for the Sabbath day, on our own land, we thank you, brothers for the mention of this. We will tell you how we feel in regard to a place of worship. Several of your young men and warriors, during the last summer, have had it in their minds to erect a place of worship, but as some of them were in debt, and as much of their business lay in a very unsettled state, and as it was uncertain whether Mr. Thayer would remain, it was deferred ; but we think in another summer the young warriors will be both able and willing to provide a meeting-house for the Sabbath-day.

We are also willing, brothers, not to take it upon ourselves to do it all, but to assist, to clear a place, where there shall be no stumps, for Mr. Thayer's house, so large that a tree shall not touch it when it falls.

From the Missionary Register, we conclude our abstract.

At the close of this speech, the Commissioners' hearts being warmed, one of them replied—

This is good, and just what we want ; we clearly perceive that God has been here before us. He has given you light to see your own ruin, and the importance of education to your children. For this we thank him : we thank him for this interview, that we have heard your words. Your words have gladdened our hearts. And now we would bear you, and your children, and your people, in our arms to Jesus Christ, and entreat him to carry you to heaven. We look not for our reward from man, but from God. And now, when you return to your people, bear with you, for yourselves and for them, our warm hearts' blessing ; and as we may never see your faces again in this world, we bid you all an affectionate farewell.

[On this, Jacob Johnson, a very active and influential chief, offered the following reply ;—]

Brothers,—You mentioned, a little while ago, one thing that strikes my mind. It was the supposition that God has stirred up our minds to consider for the welfare of our children. It is true, a few years ago, we set our minds together to think within ourselves, and to wish that it might please our Father in heaven to pity us—to take our children out of their bad habits, and bring them into better habits than we had fallen into ourselves. And as our minds were



made up in this way, we do suppose that it must have been the Great Spirit above that printed this in our hearts, and suppose that you must be solemn and deep-thinking men, because you seemed to have discovered this before any of us had told you of it. And further, we wished to let you know, that since God has given us our wish to have a school begun among us, it has been our daily prayer that Mr. Thayer may have success in instructing the children in the right way; and more than this, he often and daily prays with them and us for the same thing. This is the cause, brothers, why our hearts are so strongly bound together in love. Further, brothers, you observed, that our words this day encouraged your hearts and made you glad; but, brothers, you may rest assured that our words have not rejoiced your hearts more than your talk has rejoiced ours. We do rejoice that we have seen your kindness and your love which you bear towards us. And now may it please God to carry you in safety to your families, and may you see them in such a state as to show that God has watched over them in your absence.

In the course of the conference held on this occasion, your Commissioners were addressed on the same subject of future possible claims of the Board against the Indians, for benevolent services, that had been agitated at Seneca and Tuscarora. These people observed that they themselves had no doubt but that our Board were true men, but that to stop the mouths of our enemies, both red men and white men, for ever, it would be desirable that the Board should send them a document, written on parchment, signed with our names, and purporting, that so long as the sun shall shine and the waters flow, neither we, nor our children, nor our grandchildren down to the latest generations, shall ask to be remunerated for the benevolent services we now render them.

The Commissioners observed to them on that point, that as the Board looked for their reward not from earth but from heaven, they would very promptly and cheerfully furnish them with the document they had desired. And your Commissioners recommend to the Board that such document signed by all the members of the Board, be forthwith transmitted to the Indians at Cataraugus, and that similar instruments be prepared and transmitted at the same time to the Indians at Tuscarora, and at Seneca.

In reply to their inquiry on the subject

of more liberal education, your Commissioners observed, that the Board would send to the Cornwall school such of their children as should distinguish themselves in our own school, just as often as our funds shall permit.

Your Commissioners, both in going to and returning from the places of their destination, preached and lectured frequently.

They have returned with their hearts encouraged, and more than ever confirmed in the belief that our work of faith, and labour of love in the missionary cause, cannot and will not be in vain.

They desire to return these public thanks to Almighty God for the preservation of themselves and families during their journey, and especially for that entire unanimity which has marked all their deliberations and decisions in the important business which has come before them.

For any good done through their instrumentality on this occasion, they ascribe to the desire of all nations, as is most just and right, all glory for ever.

Respectfully submitted,

PHILIP MILLEDOLER,  
GARDINER SPRING.

Oct. 1823.

#### *Missions of the American Board.*

Extracts from journals published in our present number, furnish additional evidence of the usefulness of the missions established by the American Board. On the long-benighted islanders of the Pacific the Sun of Righteousness has arisen. In many places, the idols have been destroyed, and we doubt not but that the good work will go forward, until every island is rescued from the dominion of Paganism.—From our Western forests, intelligence of the same delightful nature is continually arriving, and numbers of different tribes are entering into the higher and better union of churches.—Much good may be expected to result from the exertions of the Missionaries to Palestine. In their travels they make known the religion of the Cross, and distribute the sacred writings in many languages. To all this we may add that those who have been accustomed to read the journals of missionaries in the East, particularly in Ceylon, have been repeatedly refreshed with good news from those far countries. Who then will not wish success to the missions of the American Board? And who that really wishes them success, will not evince his faith or confidence in them, by his works? “It appears that the expenditures of the last year exceeded the receipts by more than \$10,000.” Here then is a call on the liberality of Christians, justified by the necessities of those missionary establishments

which have enjoyed the divine favour in an eminent degree.

The Prudential Committee, wishing to give more system to the business of collections for missionary purposes, by means of which small donations from *all* who are friendly to the object can be procured, have submitted to the christian public the following general plan, which we copy from the *Missionary Herald*.

#### THE GENERAL PLAN.

Two kinds of Societies are desired—one large; the other small; and the larger to include the smaller. The larger societies are designed for large cities, collections of towns or counties. They are to be immediately auxiliary to the American Board of Foreign Missions, and should be denominated *Auxiliary Societies*. The smaller societies are designed for towns, parishes, or school-districts. These are to be immediately auxiliary to the larger societies, and should be called, for the sake of distinction, *Associations*. The Auxiliary Societies are to be the medium of communication between the several Associations and the Board. It seems to be expedient that every town, parish, or school-district, have two Associations—one composed of *males*; the other of *females*. There are many reasons for this arrangement, which we have not room to mention here. The amount of them is, that, in most places, greater funds will be secured, and in the manner least objectionable.

#### FORM OF A CONSTITUTION FOR AN AUXILIARY SOCIETY.

*Article 1.* This Society shall be composed of the members of the several Gentlemen's Associations in [*here name the towns, or county,\**] and shall be called *The Auxiliary Foreign Mission Society of*

*Art. 2.* The sole object of this Society shall be, to raise funds in aid of the missions under the patronage of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

*Art. 3.* The officers of the Society shall be a President, Vice-Presidents, a Treasurer, and a Secretary. These officers, in connexion with at least one person elected from each of the several Associations of gentlemen belonging to the Society, shall constitute an Executive Committee, of whom not less than five shall form a quorum.

*Art. 4.* Every minister of the Gospel, who is a member of the Society, shall be entitled to attend and vote at the meetings of the Executive Committee.

*Art. 5.* It shall be the duty of the Executive Committee to adopt the most energetic measures in their power to accomplish the object of the So-

\* Sometimes a county will be too large, in respect to territory, for one Auxiliary Society. In that case, there might two or more be formed in it.

ciety; especially by distributing such publications as shall be committed to them by the Parent Institution, or as they shall otherwise obtain—by deputing some of their number to attend the annual meetings of the several Associations—and, in general, by aiming to excite, by the use of all suitable means, a powerful interest in favor of the missionary cause.

*Art. 6.* The President shall have power to call special meetings of the Society.

*Art. 7.* The Treasurer of the Society shall receive payments from the Treasurers of the several Associations of males and females, and shall pay over the funds in his possession, after deducting incidental expenses, into the Treasury of the American Board of Commissioners for Foreign Missions.

*Art. 8.* The Secretary shall record the proceedings, and conduct the correspondence, of the Executive Committee and of the Society.

*Art. 9.* There shall be an annual meeting of the Society on the \_\_\_\_\_ day of \_\_\_\_\_, when the accounts of the Treasurer, properly audited, shall be presented, the proceedings of the past year reported, and the other business of the society transacted. [It will probably be found practicable and expedient to have a sermon, or addresses, on the occasion; and to print the reports of the Executive Committee and Treasurer, and distribute them liberally among the several Associations.]

*Art. 10.* A copy of the Constitution, authenticated by the Secretary, with the names and residences of the officers annually elected, and also a copy of the Annual Reports, shall be transmitted to the Corresponding Secretary of the American Board of Commissioners for Foreign Missions.

#### FORM OF A CONSTITUTION FOR AN ASSOCIATION.

*Art. 1.* All Gentlemen [*or Ladies*] belonging to the town of \_\_\_\_\_ [*or parish, or school-district,*] and contributing annually not less than \_\_\_\_\_, shall be members of the Association.\*

*Art. 2.* There shall be elected, annually, a President, Vice-President, Secretary, and Treasurer; and as many Collectors as shall be thought expedient.

*Art. 3.* The four principal officers shall perform the following duties:

The President, and, in his [*or her*] absence, the Vice-President, shall preside in all meetings of the Association, and shall have power to call special meetings at pleasure.

The Secretary shall keep the records, and manage the correspondence.

The Treasurer shall take charge of the money collected; and, after deducting incidental expenses, shall pay the same to the treasurer of the Auxiliary Society of the County, [*or otherwise, as the case may be,*] at or before each annual meeting, on condition of that society granting to this Association the same privileges, which it receives from the Parent Institution, the American Board of Commissioners for Foreign Missions.

The four officers above named shall form an Executive Committee, to manage the business of the Association, not otherwise appropriated by the articles of this Constitution.

\* The Ladies of the Association lately formed in Boston, have made one dollar a year necessary to membership.



*Art. 4.* The business of the Collectors is, to obtain funds. And, in order to do this most effectually, they shall, as soon as possible after their election, have a meeting, at which they shall elect a Moderator, and Secretary; and shall agree upon their course of operations for the year. They shall either obtain a list of all persons within the limits of the Association, of whom it shall be expedient to solicit, or shall divide the town [*parish, or district,*] into a suitable number of territorial districts; and shall then agree upon the individuals to whom, or the districts of territory in which, each collector shall make solicitation. The assignments thus made shall be recorded by the Secretary of the Collectors.

*Art. 5.* The annual meeting of the Association shall be held on the \_\_\_\_\_, and shall be opened with prayer. At this meeting the report of the Treasurer shall be presented, and shall be audited by a Committee chosen for the purpose; a joint Report of the Executive Committee and of the Collectors, shall be made through the medium of the Secretary of the Association, (a copy of which Reports shall be forwarded, as soon as convenient, to the Secretary of the Auxiliary Society;) the Officers and Collectors for the year ensuing shall be chosen; and such other business and services shall be attended to, as shall be deemed expedient.

## REMARKS.

1. The system of raising funds by means of Collectors, regularly appointed, promises happier results, than any other, which has been tried, or which occurs to us. If the system is thoroughly pursued, the subject of aiding to send the Gospel to the evangelized nations, will be distinctly proposed to most persons in the community; and from most persons, it may be presumed, *something* will be received. If a sufficient sum to constitute membership cannot be given or obtained, a less sum should not be despised. The Collectors should, however, adopt for themselves an elevated standard of Christian activity and liberality. As every Christian has virtually covenanted to aid this cause, the Collectors should aim, by a judicious application, to secure this general aid.

2. The first article in the constitution for the Auxiliaries, is so formed, that the subscription is *but for one year*, and, of course, must be repeated annually. Supposing, what ought to be supposed, that there is an active, faithful body of Collectors, this will be the best arrangement.—

1. It will tend to create a feeling of responsibility in the Collectors. Unless *they* act, the Association dies.—2. It secures a good share of action, which will conduce, not a little, to the life and perpetuity of the Association.—3. It may fairly be presumed,

that the standard of liberality will rise, from year to year, in a place where this system is in operation; in which case more will generally be received on the second application, than on the first.—4. Persons will be likely to subscribe more liberally, where the subscription is to be made for one year only, than where it is for several. It should be remembered, that the application is not for "one dollar," or for "two dollars," so much as for whatever the person, to whom the application is made, can afford to give for so good, and great, and glorious a cause, as that of evangelizing the world. It should also be remembered, that though there are various classes of operations, all indispensable to the attainment of the grand ultimate object of Christian benevolence, there are very few of these classes, if any, so noble in themselves, as that of the missionary efforts for the benefit of the heathen;—nor has there a single one ever been recognized by the Christian Church, which has stronger claims on the affections and aid of the people of God.

3. It is desirable that the several Auxiliaries should ultimately so arrange the times of their Anniversaries, that a delegation from the Board, or from the Prudential Committee, may attend a considerable number of them, during a single tour of a few weeks. This arrangement, however, must be the result of time.

The Herald gives the following list of societies already formed:—

*Auxiliaries.*

*Tennessee, Giles County; Robertson's-Fort Society.* William Ussery, President; E. M. Massey, Secretary. Formed in January. One half of its funds to the Board; the other half to the Chickasaw mission.

*Associations.*

*Massachusetts, Boston; Old South Association of Ladies.*—Mrs. Pliny Cutler, President; Mrs. B. B. Wisner, Vice-President; Miss Frances Erving, Secretary; Miss Callender, Treasurer; and twelve Collectors, composed of young Ladies.—Formed, Oct. 22d.

*Park Street Association of Ladies.*—Mrs. Henry Homes, Prest.; Mrs. S. E. Dwight, Vice-Prest.; Mrs. J. F. Bumstead, Sec.; Mrs. Henry Hill, Treas.; and fifteen Collectors, composed of young Ladies. Formed Oct. 23d.

*Union Association of Ladies.*—Mrs. John McLean, Prest.; Mrs. Samuel Green, Vice-Prest.; Mrs. Bulley, Sec.; Mrs. John Tappan, Treas.; and eight Collectors. Formed, Oct. 24th.

## POETRY.

*From the Seaman's Magazine.*

## THE SAILOR'S GRAVE.

'Twas on a lonely desert shore,  
I stood and heard the ocean's moan ;  
The storm had raged—its rage was o'er—  
And hushed was each despairing groan.

I walked—I stood—and nought was heard,  
Save zephyrs sighing o'er the deep ;  
I walked—I stood—and nought was feared—  
Still was not wanting cause to weep.

The angry storm its work had done,  
Nor spared the trembling or the brave ;  
Scarce was the cry, "alarm," begun,  
E'er all were plunged beneath the wave.

Quick were the billowy mountains raised,  
And ocean from its bed was driven :  
The darkened sky sulphurous blazed,  
And rocks were by the thunder riven.

But now—no more the lightnings flashed ;  
The thunder's peal had ceased to roar ;  
No more the surging billows dashed,  
Or beat tumultuous on the shore.

Alone I paced the sea-worn strand,  
Where lately raged the swelling wave ;  
And there I saw, thrown on the sand,  
The sailor, fearless once, and brave.

I stood and mused, while fancy drew  
The terrors of the stormy seas :  
I seemed to hear the shrieks, though few,  
Which rose upon the ocean breeze.

And then I thought of all the wo,  
Which those who brave the flood assails :  
I thought of all the tears that flow,  
When the poor widowed mother wails.

I thought of scenes beyond the grave—  
Of scenes now bursting on the soul :—  
The "shores" which "living waters" lave—  
The "gulf" where "angry billows" roll.

I raised and bore his corse away,  
And laid it in a lonely grave :  
And there, the wanderer's feet may stray,  
To bless the memory of the brave.

But O! the rapture of my heart,  
When I within his bosom found  
The Word of God—that only chart,  
To guide the pilgrim heaven-ward "bound."

This to the soul broad pinions gives,  
To soar beyond the upper skies ;  
And there we trust, the sailor lives,  
Who with it in his bosom dies.

Transported with the joy I shared,  
I laid it in the lonely bed,  
Which for the lost I had prepared—  
A pillow for the sailor's head!

T. E.

## LANCASTERIAN SCHOOL.

On Tuesday evening of last week, we attended the Exhibition of the "*Lancasterian Juvenile Education Society*." The exercises consisted of orations, dialogues, and select pieces, and were exhibited by lads from 14, down to 8 years of age, the whole under the superintendence of Mr. LOVELL, teacher of the school. A numerous audience, composed of the first ladies and gentlemen of this city, witnessed the performances, and were not only entertained, but in the highest degree delighted. Every part of the exercises reflected great credit upon the performers, and we hesitate not to say, it was the best conducted exhibition, all things considered, that we have ever attended. Some of the performers would not have done discredit to the highest literary institutions of our country.

The Lancasterian School has been established in this city about sixteen months, and has usually consisted of more than three hundred pupils. Under the excellent management of Mr. LOVELL, the order, discipline, and improvement of the scholars, have uniformly deserved the highest commendation, and we cannot but congratulate the citizens of New-Haven on so valuable an acquisition to the place, as the Institution and its Superintendent.—*Journal*

## EXTRACTS.

*Piety* communicates a divine lustre to the female mind—beauty and wit, like the flower of the field, may flourish for a season, but age will nip the bloom of beauty; sickness and sorrow will stop the current of wit and humour; and in that gloomy time which is appointed for all, piety will support the drooping soul like a refreshing dew upon the parched earth.

*Simplicity* never appears more lovely than when it sheds its soft lustre on the female sex. She will probably make you most happy, who, reared in seclusion, is the genuine child of simplicity, and whose spotless mind has never received an unfavourable impression from the follies of a fashionable world.

The wisdom of God appears in afflictions. By these he separates the sin which he hates, from the son whom he loves. By these thorns he keeps him from breaking over into Satan's pleasant pastures, which would fatten him indeed, but only to the slaughter.

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